

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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GERMAN PREACHING.

THE DEATH OF JOHN THE BAPTIST. By Krummacher.

It is delightful amid the ravages of neology in Germany, to see many tokens of a better spirit, seems visiting her schools of Theology, and sealing into her pulpits.—There appear to be hopes of a revival of evangelical religion in the churches planted by the labors of Luther and his holy coadjutors. Among the able and eloquent men, who are zealously sustaining the faith of their fathers amid abounding declension and apostacy, F. A. Krummacher is highly distinguished in his own country; and his fame has reached even our shores. Some of his *Parables* have already appeared in an English version; and we noticed lately the proposal of some American scholar to publish a complete translation of them. We have translated, and insert below, an article from the Archives du Christianisme, of the 23d March last; containing the review of a discourse by this eloquent preacher.

Much of the spirit of the original must have evaporated in the process of repeated translation, our extracts being but an English version of a French translation from the German of the author. His allusions to Scripture seem to us very felicitous and appropriate; and he has thrown around a familiar subject much originality of illustration and great interest. His doctrinal sentiments seem deeply scriptural.

DISCOURSE OF MARK, VI. 21—31.

Some of our readers may remember having seen already, in a French translation some discourses by the same author. The present, which has not yet appeared in our language, is like its predecessors remarkable for the strong coloring of originality which pervades it throughout, and indeed to such a degree, that, if we wished to transcribe every brilliant passage, we must transcribe the entire discourse. We shall endeavor at least to give a general idea of its character, adding to an outline of its contents some of those passages which have appeared to us most striking. They will convey some idea of the style of preaching adopted by the faithful pastor of Gemarck, in that valley so favored of God, the valley of Wupper; and they contain valuable lessons that will be useful alike in every country.—We shall endeavor to preserve in our version the effect of the original, at the risk of exhibiting an occasional strangeness, and sometimes even the taintness of manner. But under this peculiar phraseology will be found the eternal truths which are the salvation of the soul, and which no difference of age or national character can avail to alter.

The author has divided his subject into three parts; the FEAST, V. 21; the PROMISE, V. 22—26; and the MURDER, V. 27—31.

After having depicted in colors the most vivid of the scandals and the follies that marked the royal banquet, and the crowds that surrounded Herod, accomplices in his crimes, and flatterers of his vanity, the preacher leads us to the dungeon of John the Baptist. We regret that we cannot here pause in our sketch, to insert the reflections which are suggested, on beholding in such a condition so eminent a servant of God.

The author then relates in what mode, and for what cause, John had been loaded with chains and thrown into prison; and here we meet the following passage, in which the preacher displays the opposition that truth must encounter in the world, and deplores the imbecility and the unfaithfulness, that marks too much of the preaching heard from the sacred desk.

"Alas, indeed, truth must in this world of falsehood resign herself, to bend under the burden of the cross and the crown of thorns. Hard her fate, if she venture to display herself openly, without disguise, and in her unveiled beauty, All unite in aiming at her fatal blow, or in driving her back to the secrecy and solitude of the wilderness. Fashion, the tribunals of criticism, and a lawless press, the ecclesiastical court, and the civil government, alike, are found in arms to expel from their borders this daughter of Jerusalem, *black* indeed, but *comely*.

"If at times allowed to confront her, it must ever be, when she is bedizened with the trappings of falsehood, and overwhelmed with the weight of a veil woven from thousand garlands and a thousand crowns. Seek you her on the throne? There she is not to be found.—Think you to discover her in the private intercourse of society? Social life is but one tissue of hypocrisy, and our friendly assemblies are but scenes of masquerading. Do you imagine that she has fixed her home in the pulpit of the Christian church? There you will find in abundance a specious but a worthless coinage, a superabundance of fine talkers and flowery language, *babbling*, with *untempered mortar*, and crying *Peace, Peace*, and there is no peace. But where are the Nathans that exclaim:—*Thou art the man*, the man deserving of death? Where are the Pauls, who, renouncing the favor of the world, can venture all before a Felix and a Drusilla, daring, even with such an auditory, to speak of *righteousness, temperance, and of judgment to come?* Where are now voices like that once heard in the wilderness. It is not lawful for thee to have thy brother's wife? The misery of our age it is, that degenerate and perverse as that age has become, its greatest necessities are sedulously concealed from it. It is not set phrases, nicely balanced and polished, that are now needed, but lightnings and thunderings; it is not strains gentle and touching, but the fierce and fearless blasts of the trumpet of repentance,

our times require; it is not a sentimental and distorted morality, from which all idea of a God is banished; it is the burning flame of Sinai; it is not the awakening a train of agreeable emotions; but the thrusts of a sword urged home to the heart, and laying it bare; it is not the poetry of a sentimental christianity, shutting itself up within certain prescribed forms, and never shooting its sting into the soul; it is the prose, the plain and unadorned prose of the Bible, concluding all flesh without exception or distinction as alike under sin, and knowing not for man the offer of any consolation, other than that of grace to a criminal, bought by the blood of a Mediator and victim.

"Oh curssed is the liberality, that allows souls to plunge unchecked into eternal death. Wretched such management and discretion: and impious such moderation. And is this the vaunted liberality of our age?—Is it even this, which the larger portion of our pastors and doctors are practising? Wo to us, wretched beings that we are, to have learned thus to bend and prostrate ourselves to the level of the world. Wo to the cowardly and deceitful tongue that would always please mankind. May God look upon us in his mercy, and baptize us anew with the spirit of truth and courage."

Returning to John the Baptist, the author paints him, groaning under the pressure of a double trial from without and from within; for he regards the question which John sent by his disciples to our Lord:—*Art thou he that should come, or do we look for another?* as giving proof that his faith was then involved, for a moment at his darkness.

"Here (he continues,) are rolling together the billows of a double calamity, baring to our view on this side a fearful abyss, and on that yet another abyss: how frequent are dispensations of this character. But amid all, whilst the waves of affliction are mounting to heaven, and going far over his head, we would persist in saying: Better were it to be with the Baptist in the depth of the abyss, and in the midst of the flames, than with Herod on the throne, and within his gilded palaces. The appearance of the former scene it is true, is alike sad and forbidding; but yet how much more tranquillity, and even happiness in the feelings than is found in the chambers above, where resounds the joyous clattering of the goblet and platter. Here, through the thick gloom of his dungeon pierces, although unseen, the merciful eye of that Being who neither slumbers nor sleeps: above, suspended by a silken thread over their guilty heads, the sword of divine justice displays its fearful glitterings; in a few moments, perhaps, it will have fallen. Here, the angels, invisible messengers of their Lord, are bearing across these dark shades their consolations to the afflicted: above, lighted by the radiant tapers of the feast, are walking Satan and his legions, and the whole scene is invaded and possessed by troops of fiends. Here a narrow wicket is yet open, and it leads to Heaven: endure but for a few moments, servant of Jesus Christ! an eternal Sabbath awaits thee. But above, the reproaches tread upon a flaming soil, and beneath their feet is hell! Here, though at the moment the eyes of the martyr may fail to decypher it, the walls of his cell bear the inscription: *A woman may forget her child, that she should not have compassion on the fruit of her womb, yea, she may forget; yet will I not forget thee. Behold, I have graven thee upon the palms of my hands.* And, above, are to be read yet other words, though now they are passed unheeded: *Thou art weighed in the balances, an I found wanting, and thou art rejected.*"

In the second part of his discourse, the author brings before us the immodest dancing of Salome, and he is thus led to indulge in general reflections upon the sinfulness of those amusements which the world calls innocent, and on their incompatibility with the christian life.

"We all feel here that life is a serious thing, and the dance is but a frivolous thing; and that a Christian, or in other words, a man who has learned the serious nature of this life, and of eternity,—who knows alike where he is, and whether he is going,—who bears continually on his heart and before his eyes, the body of the Holy One and the Just, bleeding beneath the crown of thorns, whose soul each moment hears a voice crying to him from the cross: *Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.* We feel, I say, that such a man can no longer have organs to perceive or to relish the pleasures of vanity. No it is no longer possible. He must leave behind him these pollutions of the world; no more can he share in them; his renovated nature refuses them, he has become dead as regards them. Yet how often does it happen in our corrupt age that parents are, like Herodias, the most dangerous enemies of their own children. Unnatural parents who view but too gladly their children treading the giddy round of worldly pleasures! who are overwhelmed with sorrow on finding that their son or their daughter is abandoning the vanities of the world, and returning to Jesus; who then put in motion every engine, to drive from the hearts of their children the seriousness which has been awakened there; commit them to ungodly strangers—or to schools whose only teaching is vanity, and even by force, drag them into the society of the world, to cleanse them, as they express it, from their pietism."

"But blessed be God, the building of the Holy Spirit is not to be overthrown by the hand of man, and where God has enkindled but a spark of the divine life, there you may wash and then you may cleanse, but in vain. That spark proves itself like those torches, which burn but the more as they are pressed, which blaze even beneath the waves, and shine as they sink through the depths of the sea. *Many floods cannot drown it*, for it is God who has kindled it.

"If any one in the halls of Herod, had allowed to escape from his lips an observation of censure upon the dancing of Salome, or hazarded but a vague remark, that vanities of the kind were incompatible with religion, what a reception would he have met! Narrow-souled bigot! they would have exclaimed, wretched and gloomy spirit! to condemn a recreation so innocent! Is there in it the least immorality? And is it ought else than a pure delight of art, a pleasure of refined sentiment? And what then

are the results of this innocent recreation? *Salome having dined, plea ed Herod and them that sat with him.* She pleased them! Ah, we understand the term. She pleased them! We can understand it; here was the secret of this art so highly vaunted. But wo to that adulterous society, the intoxication of passion has seized them. Such, in our days also, is the chief result of these impious arts, which lean for support only upon vanity and sin. What else do they accomplish, but to plunge man into the intoxication of the senses, and to raise around him the stormy sea of his passions; bringing him to regard this earth as his heaven, and rendering him insensible to every impression of seriosity?"

The author next depicts, with vivid colors, the manner in which the dance of Salome led to the murder of the Baptist; and he reaches his third division.

"We return to the prison. May God sustain the prophet, and give him courage in this hour of his extremity. Oh! doubt not he will do it. He will strengthen his child and take him to Himself. And has the Baptist before his departure discerned again the light of God and His unveiled countenance? Or did his spirit dwell in darkness, until the moment, in which he found himself wafted beneath the sun of the celestial country? Of this we know nothing. Perchance he has quitted this life without having been reassured and comforted of his God. And even were it so, what evil would there be in this? The sensible assurance of pardon is not pardon itself, and, at the very time, when a soul is assailed and borne down from every side, it may yet be guided and borne on by an invisible strength, raising it above the billows that dash and roar around it. Alas, for the man of God unaware of the fate that awaits him! Alas, for the unhappy prophet! But why should we bewail his lot? Lift thy head, servant of God, for thy redemption draweth nigh. Bloody, indeed, is the morning that has dawned on thee, but it ushers in the everlasting day, whose sun shall go down no more forever. The sound of his gilded palaces. The appearance of the former scene it is true, is alike sad and forbidding; but yet how much more tranquillity, and even happiness in the feelings than is found in the chambers above, where resounds the joyous clattering of the goblet and platter. Here, through the thick gloom of his dungeon pierces, although unseen, the merciful eye of that Being who neither slumbers nor sleeps: above, suspended by a silken thread over their guilty heads, the sword of divine justice displays its fearful glitterings; in a few moments, perhaps, it will have fallen. Here, the angels, invisible messengers of their Lord, are bearing across these dark shades their consolations to the afflicted: above, lighted by the radiant tapers of the feast, are walking Satan and his legions, and the whole scene is invaded and possessed by troops of fiends. Here a narrow wicket is yet open, and it leads to Heaven: endure but for a few moments, servant of Jesus Christ! an eternal Sabbath awaits thee. But above, the reproaches tread upon a flaming soil, and beneath their feet is hell! Here, though at the moment the eyes of the martyr may fail to decypher it, the walls of his cell bear the inscription: *A woman may forget her child, that she should not have compassion on the fruit of her womb, yea, she may forget; yet will I not forget thee. Behold, I have graven thee upon the palms of my hands.* And, above, are to be read yet other words, though now they are passed unheeded: *Thou art weighed in the balances, an I found wanting, and thou art rejected.*"

"Now at least, this mouth will no longer utter invectives and reproaches, exclaiming the adulteress. • • • • •

"John the Baptist is dead to all others, but not to Herod. News reaches the court of Galilee respecting a man of Nazareth, whose name is Jesus. He preaches, it is said with authority, and not as do the scribes. He works signs and miracles, and he commands even the elements and they obey him. The inquiry of all is, 'who can this man be?' Some say: It is Elias, others Jeremiah, or one of the prophets. But whilst such is the strain of discourse throughout the court, what, think you, were the feelings of Herod? The hair of his head rises erect in terror, his eyes become fixed, all his features assume a horrible expression, and trembling in every limb, he exclaims: *It is John the Baptst!* If it is true, he was beheaded by Herod's own order, but *'he is risen from the dead.'* In vain do they seek to sooth and reassure him. Whenever he hears mention of Jesus, he exclaims: It is John the Baptist! He trembles, and seems frantic, forgetting his tenets as a Sadducee, and that as such he professes to deny a resurrection, all recollection of this is lost, and conscience in her tortures tramples on his system.—To this internal punishment is soon added vengeance from without. The blood of the righteous has cried from earth to heaven. The Romans have become weary of the tetraarchy of Galilee; they take from him his territories and his subjects, and banish him with Herodias to France, to the city of Lyons. There for some time longer, they dragged out their lives in the greatest wretchedness, until that, like Judas, *they went to their own place*; not because they had shed the blood of the innocent, (even from that guilt they might have found purification in the fountain opened for the house of David,) but because they had rejected and *trodden under foot the blood of Jesus.* To this hour they wander through endless deserts, and lave and rinse in vain their blood-stained hands: the blood will not wash out, still its spots adhere, for deep has it penetrated, and strongly has it marked them. They exclaim, *Send John Baptist, that he may dip the tip of his finger in water and cool our burning lips!* But they cry in vain; *there is no voice, nor any that answer.*"

At the close the author employs, with much beauty, the reply of Jesus Christ to his disciples, when they come to announce to him the death of the Baptist, *Come ye yourselves apart into a desert place.* We shall quote merely the close of the passage, which is rather long, and which is also less closely connected with the main subject.

"To all those who have sworn fidelity to his standard, Jesus says: *Come with me apart into the wilderness. If any man will be my disciple, let him take up his cross and come after me.* The way of the Saviour is the way of the cross, a pathway thickly strown with thorns, and we need to remind ourselves incessantly and amid every scene, that *through much tribulation we must enter into the Kingdom of Heaven.* I appoint unto you a kingdom, as my father hath appointed unto me. And well we knew how it was appointed for him to receive the kingdom; there is no other way; we must be burdened, bruised, and crushed, *trodden under foot as the mire of the streets;* to use the language of the prophet—that we may become like to the Crucified, our glorious head; that the old man, with his pride and worldliness may, day by day, decay, die, and be destroyed, and the new man, as constantly increase and grow strong. *The iron sinews of our neck is stubborn and reluctant; it is not bent by the first blow.* Our sensual heart is not cleansed, and perfected in the divine life, by one single trial in

the crucible. But let not this alarm thee! Oh, thou, who hast become willing to expose thyself in every mode with thy Lord; and well, indeed does he deserve the exposure and sacrifice. When the clouds are gathering and darkening around thee; when the waves of the sea are resounding about thee, then shalt thou discern, lifted on high and seated on his throne, above the clouds and above the waves, thy God supremely blessed, and eternally faithful. He bears thee in his arms, and upon His heart. He holds thee with a mighty and a faithful hand. He uplifts thee, and He bears thee onward; He carries thee through the dense gloom of the night; *Pear not; for I have redeemed thee, I have called thee by thy name; thou art mine. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed.*

"Oh! believe in this testimony; let thy soul rest upon Him, and be at peace; He calls Himself the Faithful God, the Amen! Lean upon Him: *Let him be thy staff and thy stay!* And often as inquietude would steal into thy heart, to shake the foundation of its peace, let there be heard, resounding like the tones of a harp, that agitate I soul, these words of consolation: these words of love, delightful as they are unfailing; *It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is!* Amen."

THEATRES—TESTIMONY OF WISE MEN.

We have spoken of the character of players, as furnishing an article against theatrical amusements. Our object in so doing has been to show, by their example, the legitimate influence of such amusements, as they have in all ages been conducted. We should rejoice to see the elevation of this class of community as sincerely as any one else; but we are fully persuaded, that until the whole principle on which theatres are based is changed, actors and actresses must inevitably remain what they now are.

We now proceed to quote the opinions of good men, with reference to the ancient opinions entertained of the stage profession.

Many of these opinions we find collected by Styles, and from his book we therefore copy. "Could I summon into one interesting group the venerable men who have, in every age, instructed and astonished the world by their wisdom and their virtue, and collect their aggregate opinion on the character and moral influence of the stage, the decision, were it uniform, would demand some consideration; and from it presumption itself would not venture to appeal. But this is not practicable, nor is it necessary; their sentiments on this subject are upon record. There is scarcely a distinguished name among the philosophers, legislators, and moralists of the world but is hostile to the theatre; and they have left, by their historians, or in their writings, an imperishable monument inscribed with their protest against the stage.

"It is an invariable fact in the history of all nations," says Clement, "a fact which has been carefully recorded by historians, that the refinement and increase of public spectacles has essentially contributed to that universal depravation of public and private morality, which has almost always been either the secret or obvious cause of the fall of empires." What caused the ruin of the flourishing republic of Greece? Ask the wisest of her philosophers—ask the most eloquent of her orators—the games, the theatres; these excited a fondness for the magnificent and marvellous, and a disgust for simplicity and propriety. It was complained that the magistrates and people neglected the care of public affairs; the young men abandoned their ordinary exertions to frequent the theatres; the indolence and effeminacy of one sex produced delicacy and morbid insensibility in the other, and the dissoluteness of Greece became a proverb in history."

"Rome was long virtuous; and she remained so while the theatre was unknown. Augustine beautifully remarks that 'Theatrica artes virtutis Romana non noverat.' 'But,' observes a Roman author, 'when conquered, Greece taught her this fatal art, she taught her, at the same time, all her vices. The wisest of the Romans foresaw this: he had strenuously opposed the establishment of a regular theatre, asserting that it would be to Rome a more dangerous Carthage than that which they had just destroyed. He then succeeded in his opposition, but unfortunately he succeeded but for a short time; and the event showed that Cato was not deceived."

"Livy unites his testimony with that of Justin, and condemns the theatre. Philosophers follow in the same train:—'Plays,' says Plato, 'raise the passions, and pervert the use of them, and are of course dangerous to morality.' Again, 'The diversions of the stage are dangerous to temper and sobriety; they swell anger and desire too much. Tragedy is apt to make men boisterous, and comedy buffoons. Those passions are cherished which ought to be checked, vice loses ground, and reason grows precarious: vice makes an insensible approach, and steals upon us in the guise of pleasure.'

"Legislators have joined their protest to historians and philosophers. The wisest legislators of Greece and Rome did their utmost to damp a theatrical spirit, but in vain. Thespis, the first improver of the dramatic art, lived in the time of Solon. 'That wise legislator,' says Rollin, 'upon seeing his pieces performed, expressed his dislike by striking his staff against the ground.'

"I might fatigue the reader with quotations from names of the most distinguished eminence; it would be tedious—it would be useless. It is enough to remark, that Plato, Xenophon, Aristotle, Cicero, Livy, Valerius Maximus, Solon and Cato, Seneca and Tacitus, the most venerable men of antiquity—a constellation of talents and virtues, the greatest that ever shone; have all condemned the stage. We may add to these, the fathers of the church.

"Augustine confesses, with a noble frankness worthy of a true penitent, that at the theatre he imbibed all the venom which corrupted his heart. 'Yes,' said Tertullian, 'I will grant that your theatrical representations are simple, fascinating, and even respectable; but does he who prepares a poisonous draught mix gall and wormwood in the bowl? No: he conceals its

deadly qualities by infusing sweet and aromatic ingredients. 'Even,' observes St. Augustine, 'if there were no other objection to the theatre, than the intercourse of the sexes, not to speak of the criminal behavior of women, utterly dest

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your prayers, that the Lord in mercy may appear.

Sister Johnson thinks of leaving the station soon, on account of ill health. Sister Burrows' health is poor. The rest of the family are in usual health.

We have selected a little boy and girl to be named after the superintendents of the Sabbath school in Hudson, agreeable to their request.

I remain yours in a precious Saviour,

D. B. ROLLIN.

DEATH OF THE REV. SPENCER CLACK.

PALMYRA, Marion co., Mo. June 4, 1833.

Dear Brother Going—I am now dying. Since my last communication to you, I have had much affliction in my family;—I want you should pay up my full salary for the year out, else my family must suffer. My trust is in the Lord: he is able to strengthen me and uphold me in my dying hour. "Don't give up the ship." You are engaged in a good cause. You will meet with opposition,—fear not. I have honestly, faithfully and conscientiously defended the cause,—not with the object of making money, for I have sustained pecuniary losses; but for the glory of God and of his cause. Say to all the Missionaries to be faithful, and bear hardships as good soldiers of Jesus Christ. The blood of Jesus his son cleanseth from all sin. The Mission is the cause of God. The Lord loveth a cheerful giver; but he that soweth sparingly shall reap sparingly.

My affectionate regards to the churches at Bloomfield, Bardstown, and Little Union. I am going home to meet brother Norris, and the rest of the brethren. Beware of Campbellism. I have been charged with being a Campbellite; it is without any cause in truth, for I consider it a dangerous heresy.

Tell Brother Vanderman I want him to preach my funeral sermon in Palmyra, and expose Campbellism. I want this letter published as my dying testimony to the truth. This letter is made up of scraps. I am dying:—into the hands of God, I resign my spirit.

SPENCER CLACK.

Brother W. H. Holmes under date of June 16th, says:—"In a few minutes after dictating the foregoing letter, with the most perfect resignation to the will of God, brother Clack breathed his last. Thus has our community and the Missionary cause, lost an efficient and active member. Two days after the death of brother Clack, his wife died, leaving a helpless and destitute family of six small children. You will observe that brother Clack requests that his salary should be paid for the whole year. It seems that the year had not expired; but if consistent with your duty to allow it, his destitute family would be much relieved."

Brother Clack's letter is a general one, because he had strength to dictate no more: it is addressed to the mission board,—to the churches in Kentucky to which he had ministered,—and to his friend and fellow missionary. His anxiety for his family would not have been lessened, if he had known that the mother of his children would so soon follow him, and leave them orphans. The Board are disposed to exercise all the kindness to these children which their official responsibility allows; they have complied with the dying request of their missionary, and while they recommend them to the attention of those churches which enjoyed the faithful and efficient labors of their venerated parent, it is their prayer, that since their "father and their mother have forsaken them, the Lord may take them up." The solicitude which this minister felt for his family, was perfectly in accordance with that of his Master, who amidst the agony of mortal dissolution, commanded his aged mother to the care and protection of his beloved disciple and friend. Alas! how many of the dear ministers of Christ must feel the same solicitude in a dying hour respecting their families left without provision! This was the only cause of regret to the holy Samuel Pearce when he was dying. God grant that the justice of the churches may in future prevent this bitter anguish of their ministers in the contemplation of death.—*Bapt. Reps.*

GOOD THINGS CAN BE DONE.

The Female readers of the Christian Secretary are desired to give serious attention to the noble specimen of Christian liberality found in the record and report of a Female Working Society in Virginia, as given below. It is submitted to the enlightened and conscientious decision of every pious female, whether she cannot do something in the same way in aid of the Bap. Ed. Society in Conn., and whether something ought not to be done, and done now? To aid our good sisters and other female friends in making up their minds it may be added, that the sum raised by this one female society (there are others in Virginia,) exceeds all that was received by the Treasurer of the Conn. Bap. Ed. Society in a year past by subscription and donation; and that in consequence of such scarcity of funds, the Society was painfully restricted in its ability to meet the providential calls upon it for aid. It is known that many willing persons often excuse themselves from doing good things because they say they don't know how. Now this Report is laid before them as an example worthy of imitation, and in hope that many in this state will immediately imitate it, and forward what they may be able to raise to Mr. Edward Bolles of Hartford, who is Treasurer of the Bap. Ed. Society.

From the Religious Herald.

BEULAH AND MANGOHICK FEMALE WORKING SOCIETY.

King William, July 1, 1833.

Dear Brother Sands,

At an annual meeting of the Beulah and Mangohick Female Working Society, auxiliary to the Baptist Education Society, at Beulah Meeting House on the 1st of July 1833, Mrs. Elizabeth R. Campbell, (in the absence of the Directress, Mrs. Elizabeth T. Gwathmey) was called to the chair, and Miss Lucy A. Garrison appointed Secretary.

REPORT.

Impressed with a sense of the importance of an improved and enlightened ministry;—stimulated by the efforts which were in progress, for the promotion of this object among the Baptists in Virginia; and desirous of bearing some humble part in these efforts,—a number of ladies belonging chiefly to the churches and congregations of Beulah and Mangohick, King William, about twelve months ago, formed themselves into a Society bearing the title above named.

At the formation of the Society the number of members was 29:—the sum of \$18 57 being then in their hands, collected with a view to this object.—Since the period just alluded to, it gives pleasure to your Managers to state, that the number of members has increased to 52; and money have been received, on subscrip-

tion by donation, and for articles sold, as will appear below.

Your Managers have farther to state, that being desirous of using all proper means for the furtherance of the object of this Society, they appointed a *Fair* to be held at Aylett (King William) on Wednesday, the 19th day of June, just passed, the result of which has been peculiarly encouraging; the amount of sales notwithstanding the rainy weather being \$255 63, actually received beside some little balance still due. This sum with the above mentioned, \$ 8 57, and the amount of subscriptions, donations, and articles sold privately, make a total of \$360 68, from which, deducting the sum of \$108 39, the amount of the Society's expenditures, there remains the sum of \$2 22 60, the net balance now in hand to be appropriated as the judgment and discretion of the Society shall direct.

Your Managers feel confident of your full concurrence in the sentiment, that we have much cause of thankfulness to God, for the success that has dawned on our efforts, and much cause to be encouraged to unremitting perseverance. But as we ought to be, of the tendency of human nature to relax in its exertions, your managers in closing this little statement, would advert for their own sake and for yours, to the Apostolic admonition, "Let us not be weary in well doing, for in due season we shall reap if we faint not." Through the instrumentality of the Gospel Ministry, we calculate on the prevalence of the holy religion of Jesus, and where among us is the heart so cold, that it would not share in some way in the advancement of that object? Sisters, it is our privilege thus to be honored, thus to be gratified: and to be enabled each one to say while witnessing the rising glories of the Redeemer's Kingdom, I, even I, "have borne some humble part in promoting my Master's cause."—May we thank God, and take courage, and go on.

The Directors then invited all persons present disposed to unite with the Society to enrol their names, whereupon the names of five ladies were recorded as members of the Society.

The following persons were chosen officers for the ensuing year.

Mrs. Elizabeth Motley, <i>Directress.</i>	E. R. Campbell and Mary A. Burton, <i>Vice directress.</i>
Martha Page, <i>Treasurer.</i>	Lucy A. Garlick, <i>Secretary.</i>
Mrs. Mary Fox,	
Elizabeth T. Gwathmey,	Sarah Gwathmey,
Emily B. Hill,	Miss Lucy B. Robinson,
Frances B. Hill,	

The following resolution was then entered into,

On motion, Resolved, That the Treasurer of this Society, pay the sum of \$2 0 over to the Treasurer of the Baptist Education Society, to be applied as the Managers of that Society shall deem proper.

From the World.

NEW INTEREST.

It is now only seven months since the Norristown Church was constituted, with a little less than 40 members; now it numbers 102. The last Sabbath was remarkably interesting—I baptized nine persons on a profession of their faith in Christ, four males and five females. Amongst the number baptized was a young lady of about eighteen, a wife, who had been educated in the Deaf and Dumb Asylum in Philadelphia. What makes the case so interesting, is, she gave the church the most decided evidence of her spiritual birth. She conveyed her religious views to the church by means of a slate, perspicuously, scripturally, and understandingly. The first question I put to her on her experience was this: "What was the means of your first serious impressions?" Her answer on the slate was—"The love of Christ."—Another question: "Will baptism save you, if you have not experienced religion?" "But I trust I have been converted, or I should not desire it. It would do me no good to be baptized, without conversion," was her answer.

This church is building a stone meeting-house in a most eligible location in the pleasant village of Norristown. Norristown is sixteen miles west of Philadelphia, and is the capital of Montgomery County, Pa. Pray for Norristown. Adieu.

Yours, with great esteem,
Rev. L. TUCKER. D. A. NICHOLS.

PETITION TO A LEGISLATURE FOR LICENSE TO SELL SPIRITUOUS LIQUORS.

"May it please your honors to grant us permission to kill?"

"In what manner do you desire to kill? with the sword?"

Your petitioners consider the sword as an antiquated way of extinguishing life. There is a savagery about it, and an useless effusion of blood. Wounds are inconvenient, and not always mortal. We wish to do our work with less trouble, and more effectually. Death by the sword is an unjust, and partial system. It affects only those who are drawn up in battle array. It falls entirely upon one sex. According to the theory of Malthus, there are more human beings created than the earth is able to contain. Therefore, it is necessary that a part be cut off, for the safety and subsistence of the whole.—Now as there are full as many women in the world as men, some process of diminution ought to be devised, in which they shall bear due proportion. We petition for leave to kill women and children, as well as men. We pray that power may be given us to enter the domestic sanctuary, and to slay by the fire-side as well as the battle-field."

"Do you prefer the use of gunpowder to the sword?"

"May it please your honors, none reverence more than ourselves, the invention of gunpowder. As an expeditious and commodious way of freeing earth of her supernumeraries, it is truly admirable. Nevertheless, we are not perfectly satisfied to adopt it. It is too local in its operations. When the field is once covered with the dead, the thunder of the cannon ceases. Battles are now of frequent occurrence. We prefer to employ an agent that needs no rest, and that night and day may follow the work of destruction."

"It would seem, then, that pestilence or famine must be summoned as executors of your commission."

"We suppose that the plague may be imported, and we know that it has produced great effects.—The cities of the East have been bled in sackcloth before it, and desolated London, anciently inscribed with the red cross, and "Lord have mercy upon us," the doors of her smitten and almost tenanted dwellings. The past year, too, in the opening graves of our own land, told how fearful was even the lightest footstep of the destroyer, "walking in darkness." Famine also has withered whole nations. They have blighted and faded away, "stricken through for the want of the fruits of the field." But earth soon renovated herself, and was again clothed with plenty. The harvest whitened, and the grape filled its clusters. The flocks that had vanished from the fold returned, and the herds lowed in their stalls. Health and fulness of bread, banished away

every trace of weeping and of woe. Not only is the dominion of pestilence and famine transient, but their sway is also restricted. In the height of their power, they kill only the body. They have no authority over the soul. We desire a broader commission. We request liberty 'to kill the soul as well as the body.'

"What tremendous agent do you then seek, before whom the ravages of war, and pestilence, and famine are forgotten?"

"May it please you to grant our petition for a license to sell ardent spirits?" L. H. S.

Hartford, Conn. May 22, 1833. Conn. Obs.

the service of Christ, and entered the field as a determined warrior. His new and valuable discoveries gave a powerful impetus to his former zeal for God. Then (and it may be spoken with confidence) he contended for the faith once delivered to the saints. His motto was, Give place to the enemies of truth, no, not for a moment. His weapons however, were not carnal, nor their effects always deadly, but usually tormenting to the patrons of error. Nor, if ever his shafts were hurled beyond the mark, can it, we believe, be justly attributed to the want of a well directed aim. His intentions were good, to defend the cause of truth. Both the talents and piety of Mr. Merrill were such as not only to command public respect, but to give him a widely extended range of influence. In our Association, and other ecclesiastical bodies, he was usually called to preside. He was foremost, or one of the foremost, in almost every benevolent enterprise. The Bible cause, and that of ministerial education particularly, he espoused with all his heart.

By the death of Mr. Merrill, a general loss is sustained. I can turn my eye in scarcely any direction, where I do not behold some important place which he once occupied—he is not there; children have lost the very best of fathers. The inspired injurious, "Provoke not your children to wrath, but bring them up in the fear and admonition of the Lord," few parents, it is believed, have more fully obeyed. The church has lost a truly exemplary member, a sincere friend, and a faithful watchman, the ministry an able counselor, and many a literary and religious institution an efficient agent and a worthy officer.

For more than a year his health has been gradually declining. During a number of weeks immediately preceding his death, however, his mind was unusually calm and heavenly, and all his conversation, seasoned with grace, as with salt. So did this man of God, and is blest. He fought a good fight, he has finished his course, he has kept the faith; henceforth, we believe there is laid up for him a crown of righteousness, which the Lord, the righteous Judge shall give him at that day.

1000 DOLLARS PREMIUM.

By the liberality of two friends of the cause of Peace, the Board of the American Peace Society are enabled to offer the premium of \$1000 for the best essay on a Congress, or Court of Nations, for the amicable settlement of national differences and the abolition of War. Should two essays be of equal, or nearly equal merit, the premium will be divided in corresponding proportions between them, if both are esteemed worthy of the prize.

The conditions are, that the essay contain from 60 to 150 octavo pages, or about the same length; all the best essays on a Congress, or Court of Nations, for the amicable settlement of national differences and the abolition of War. Should two essays be of equal, or nearly equal merit, the premium will be divided in corresponding proportions between them, if both are esteemed worthy of the prize.

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ORDINATIONS.

On Tuesday, the 2d inst., Br. Joseph W. Taggart was set apart to the work of the gospel ministry, as pastor of the Baptist church, Fayetteville, Onondaga co. Sermon by brother Alonzo Wheelock, from John xvii. 18—"As thou hast sent me into the world, even so also have I sent them into the world."—Bap. Reg.

At Summit, Schoharie co., June 19th, 1833, brother John Smith Jr. was ordained to the work of the gospel ministry. Sermon by Eld. Walter B. Covey.—ib.

Ordained to the work of an Evangelist, brother Charles Deland, at the Owego Creek Baptist Church in Candor, on Thursday, the 26th inst. Sermon by Br. Jason Corwin, of Binghamton.—ib.

Last Lord's day Brother Winslow baptised eight candidates as the first fruits of his labor with the newly constituted church in the Bowery.

Other baptisms to the amount of more than thirty have occurred within two weeks in our city.

Two Baptist Meeting Houses, both brick, are now under contract in this city. One on Amity street for the church under the care of Brother Williams, and the other on Stanton street for the church under the care of Brother Benedict.—Bap. Repository.

For the Christian Secretary.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." These are solemn words and should seriously affect the heart of every Christian; though it be a truth that there can be no general rule given which will embrace all particulars, yet the above maxim it would be well to have the discipline of Jesus bear in mind continually. I have been led to reflect upon this passage for a few days past, and its bearing upon the Christian character. Many are our habits, which we ourselves acknowledge bad, and which reflect no honor to God's glory, but still we have not resolution to abstain from them, as we often think they have become incorporated in our very nature, and so hug them closer and closer, and refuse to give them up though it is evident it would glorify God, and be for the welfare of the human race. I am not about to condemn any particular habit, but I desire that all who truly love our dear Redeemer may examine, each one for himself, and see what it is of all earthly things they most idolize, and then if their right hand cause them to offend, cut it off and cast it from them, avoid all occasions of sin. There may be things innocent of themselves, yet they may cause us to sin against God, by too much indulgence in them. There are things which cannot be indulged in the least degree without sin. One thing I have noticed, and that too among those whom I esteem as Christians, when any one feels it to be duty to forsake any former evil habit and in this respect to "deny himself" is told, well brother, you must now go the whole, you have left off the use of tobacco (or some other vice practice as the case may be) now to be consistent, you must be clothed in tow cloth, make the soft side of a board your bed, eat bread and drink water, and become a hermit in practice. Now all I have to say to my friends who are so inconsistent is, let others do as they may, let them reproach, let them start all the bugaboos, place all the hindrances in my way they please, let them tell me I am righteous overmuch, that I ought to regard the speech of the people, &c. & c. I say I am determined, (let others do as they may in continuing those practices which ought to be given up for Christ) by the grace of God to "lay aside every weight and the sin which so easily besets me, and run with patience the race which is set before me, looking unto Jesus," &c. And when I am convinced that the use of ardent spirits is sinful, I will abstain from their use; that my eating or drinking is not with moderation, I will subdue it; that the use of tobacco, is not for the glory of God I will lay it aside. These three I think I have seen are not compatible with the life of a Christian; they are abandoned. When I am convinced that my raiment is unbecoming the character of a disciple of Jesus, when it is more than is necessary for one in my station, it shall be curtailed. Now this is my determination.

For the Christian Secretary.

SELF DENIAL.

Mr. Editor.—Mr. —— a member of the church with which I labor, had so abominated himself to smoking tobacco, that as he himself states, he had, even under an interesting discourse in the house of God, often thought of his pipe, and sighed to have the preacher say *Amen*, that he might return—not to the closer, but to his beloved Indian weed tobacco. Falling in the other day, with this passage of scripture, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." The enquiry at once arose in his mind, do I aim at the glory of God in the use of tobacco? am I not gratifying an appetite which I myself have created? These reflections were followed by another portion of the word of God, "If any man will come after me, let him deny himself and take up his cross daily." and the result was, that without staying to fire off the present load with which his pipe was heavily charged, he pledged himself to pay ten dollars into the treasury of the Baptist general Tract Society, for the first offence of smoking tobacco. Now Mr. Editor, if a layman voluntarily taxes himself ten dollars for every indulgence in the filthy habit of smoking, should not ministers who are to be examples to the flock tax themselves twenty dollars for a similar indulgence?

But more solemnly, if a layman cannot read and reflect upon the above passages of scripture, without having his conscience condemn him, what shall we think of that minister who can read them, and then deliberately

judge no one, but though I judge no man, it is said, "Ye shall know them by their fruits." When I see a professor of religion who is not willing to give up his intemperate habits, but is willing to say, "what do ye more than others?" I should very much dislike to hear any one attempt to address the throne of grace in mediation, and I do dislike when a brother is called upon to command public respect, but to give him a widely extended range of influence. In our Associations, and other ecclesiastical bodies, he was usually called to preside. He was foremost, or one of the foremost, in almost every benevolent enterprise. The Bible cause, and that of ministerial education particularly, he espoused with all his heart

take his pipe. Does he not know, and if honest will he not acknowledge that he never yet filled his pipe with tobacco, and set down to puff away his time, thinking thus to "glorify God in all that he did?"

BETA.

Two kinds of men labor in vain; they who get riches, and do not enjoy them, and they who learn wisdom, and do not apply it to the conduct of life. A wise man, who is not at the same time virtuous, is a blind man carrying a lamp: he gives light to others, whilst he himself remains in darkness. If you wish to sleep soundly, provide for to-morrow. Trust no man, even your best friend, with a secret; you will never find a more faithful guardian of the trust than yourself. Let your misfortunes teach you compassion: he knows the condition of the wretched, who has himself been wretched. Excessive vehemence creates enmity; excessive gentleness, contempt: be neither so severe as to be hated, nor so mild as to be insulted. He who throws away advice upon a conceited man, himself wants an adviser. In a single hour you may discover whether a man has good sense, but it will require many years to discover whether he has good temper. Three things are unattainable: riches without trouble, science without controversy, and government without punishment. Clemency to the wicked is an injury to the good. If learning were banished from the earth, there would, notwithstanding, be no one who would think himself ignorant.—*S. S. Journal.*

CHRISTIAN SECRETARY.

HARTFORD, JULY 27, 1833.

Received by the hand of Rev. William Bentley, nine dollars on the Waterbury subscription for the Connecticut Baptist Literary Institution.

E. BOLLES, Treasurer.

Hartford, July 25, 1833.

The new Baptist Meeting House in Norwich in this state, was opened for worship on the 11th inst. Sermon and dedicatory prayer by the Rev. Isaac Orchard. The text was in Exodus, xx. 24. "In all places where I record my name, I will come unto thee, and I will bless thee."

Ill health, for one thing, and the soundness and timeliness of the subjoined remarks, for another, are our apology for borrowing and appropriating them to our own use, from the editorial column of the Sunday School Journal.

"It is easy—perhaps not uncommon—for persons to appease their consciences, by wresting the Scriptures to cover their omissions of duty. When they find themselves indifferent to the claims that are made upon their zeal, or lose their spiritual enjoyments, they soon find a passage expressive of the weakness of human nature, or in proof that the holiest men have sinned, on which they sink to still deeper slumber. By a perversion of inspired language, they say it is no more they that do it, but sin that dwelleth in them; whilst they cannot with the same author say, We delight in the law of God after the inward man. Some appear to take a license from Paul's expressions in the passage alluded to, and to think that he meant, that whilst he served the law of God with his mind, he was blameless for obeying the law of sin with the flesh. They overlook the distinction between sudden and involuntary, but detested sin, and that which is deliberate, or not resisted, and grateful. The apostle did not make this conflict a plea for sin, or take complacency in its existence. His effort, inspired by abhorrence of his corrupt inclinations, was to be emancipated from this "captivity," and his cry was, "Who shall deliver me from this body of death?"

Feeble Christians hear so much of the imperfections of the most advanced state of piety in this world—they interpret so falsely the expressions that they find in the diaries and biographies they read, that they have a secret impression that these deficiencies are an indispensable part of true experience. Professors of religion too often countenance each other in these opinions, and find it easy to decline the strenuous, incessant effort which is enjoined upon them to bring every thought, desire, motive, and feeling, into obedience to Christ. This heresy is not infinitely removed from that held by some persons in England during the Commonwealth, who were called anti-nomians, because they believed that "as the sins of Christians were pardoned, they were not responsible for their transgressions, and had license to sin."

KENTUCKY BAPTIST CONVENTION.

Minutes of the first annual meeting of the above Convention have come to hand, for which our thanks are due. Nor would it be becoming to refrain from acknowledging the obligation to God under which every well-wisher to the souls of men is laid, by the blessing of Heaven which has been granted to the efforts of our devoted brethren composing this body; and the laborers by them sent into the field. The difficulties they have to encounter, as appears by the report of the Executive Committee, are neither few nor small; and though not to the same extent, are yet more or less common to almost every section of the country. These difficulties call for much of that pious fortitude and forbearance, and perseverance, which are clearly indicated by the Report, as characteristics of the members of the Convention and their officers and agents. In their laudable and laborious task of surmounting, or, under God, removing these obstacles, it is believed our readers would fully sustain us, in tendering to them a full share of fraternal sympathy, and prayers for their speedy and ultimate success.

To show what reason exists for the above remarks, and for offering to them and to Zion sincere congratulation, there is annexed below, an extract from the Report of the Executive Committee, by which it will be seen, that some hundreds have become the hopeful subjects of renewing grace in a few months; all of whom it is but rational to conclude, will be found the fast friends of the Convention and its objects.

A number of those to whom commissions were forwarded, for various reasons, though friendly to the institution, declined serving. But a number of others have accepted their appointment, and gone forth, proclaiming the gospel to dying sinners,—and joyful to relate, about four or five hundred immortal souls, as the fruit of their labors, have been brought from darkness to light, and been made to rejoice in the salvation of a glorious and precious Redeemer.

Dilapidated churches, have been aroused from their lethargy—saints have been made to rejoice in the fullness of a Saviour's love—and Backsliders have been reclaimed.—These are some of the fruits flowing from the labors of the Convention for a term of only six or seven months of the most inclement season of the year. This is surely a glorious work—and the Board will not here refrain from expressing the high consolation and rich reward they have enjoyed in being furnished with such a cloud of testimony that their labors have been thus singularly approved of by heaven. For, so signal indeed has the evidence flowed to them, that but few if any, have been engaged in the cause of the Convention who have not been unusually successful in winning souls to Christ.

Although several of the ministers who have been engaged in the service of the Convention, have forwarded reports of their proceedings pretty much in detail, yet the Board are not enabled to furnish the Convention with the exact number of Missionaries who have been laboring in the field—nor the length of service they have rendered—the precise number of souls they have been instrumental in converting—nor the amount of funds they have obtained for the use of the Convention. These are items which the Board consider desirable, and they regret that they are not enabled to furnish them. They would, however, remark that from the best estimate they are enabled to make from the data furnished them, there have been between ten and fifteen Missionaries in the field, who together have rendered between two and three years service—and been instrumental, as before stated, in the conversion of at least four or five hundred souls.

It is said in the Pittsburgh Advocate, that in one family, near Little Beaver in Penn., three ladies, sisters, lately hung themselves in succession with one and the same bank of yarn; the second, two weeks after the first, and the third in two or three days after the second. A fourth sister is closely confined to prevent her doing the same. A female of the same family hung herself last fall. They were all in good circumstances, and of good character.

Murders are less frequent than ever, and those committed in the way of duels rather increasing, but the revolting particulars we forbear to repeat; first, because it is thought, that the more the human family is familiarized with such details, the oftener they occur; and 2d, because it is hoped that the mental appetites of our readers are not so depraved, as to prefer the stories of inhuman atrocities, to moral, sentimental, or religious articles.

From an English paper.

AWFUL DISASTERS AT SEA.—The Lima, Capt. Mardon, sailed from Newfoundland on the 11th of May.—On the evening of the 13th of May, in lat. 46° 20' long. 45° 30' when about 400 miles from Newfoundland being completely surrounded with ice, their attention was aroused by hearing a gun fired, shortly after which they descried a boat at some distance. The captain instantly hove to, till the latter came alongside, when he took the individuals in her board. They reported themselves to be the second mate and twelve of the crew of the Harvest Home, Captain Hall, of Newcastle, from London for Miramichi. They informed Captain Mardon, that on the 9th of May, the Harvest Home was struck by a piece of ice which stave in her bows. All hands were immediately put to the pumps, by which means they succeeded in keeping the vessel afloat for two days, at the expiration of which time the second mate and twelve of the crew quitted her in the long boat, the captain and first mate having come to the determination of remaining on board. After they had been out one night, being loath to leave the latter in such a perilous situation, they returned to the vessel and requested the captain and mate to leave her, but they persisted in their determination that "they would stick to her while a timber remained afloat!" They had, however, got the jolly boat ready in case the danger should become imminent. The crew having again pushed off, they became bewildered amongst the masses of ice by which they were surrounded and totally uncertain what course to steer. On the next day they again fell in with their own vessel, which they had mistaken for another sail. This time they found that the captain and mate had left her. Two of the crew now went on board, and while they were busy in endeavoring to get more water and provisions, at the sight of a boat containing about thirty individuals approaching in an opposite direction, they immediately boarded the vessel having, as subsequently appeared, done so in the hope of succor. They proved to be the captain, crew, and part of the passengers (including two females) of the Lady of the Lake, of Aberdeen, bound from Belfast for Quebec, with upwards of 200 passengers on board. Those who had boarded the wreck of the Harvest Home, when they saw the state she was in, with her hold full of water, made a simultaneous rush to return to the boat which was at that moment pushed off and several of them precipitated into the water. One of them, however, was fortunate enough to make good his leap into the boat, which contained the crew of the Harvest Home, and has now arrived in Liverpool in the Lima. He states that the Lady of the Lake struck upon the ice and immediately filled, when the captain and crew took to the boat, leaving the sinking vessel, crowded with the remainder of the despairing and shrieking passengers, to the number of 160 or 170. The crew of the Harvest Home state, that after they left their vessel the last time, they saw nothing more of the other boat. Several of the individuals who had fallen into the sea when the latter was pushed off were drowning, but it was impossible for them to render them any assistance.

EXTRACT FROM BUXTON'S SPEECH IN THE BRITISH PARLIAMENT ON WEST INDIA SLAVERY.

"The determined spirit exhibited by the negroes during the late insurrection in Jamaica, proved that there would be imminent danger in again driving them to desperation. A refractory negro was sold to work, but he replied that he would never work again without wages. The muskets of the soldiers were pointed at him, and he was again sold to go to work; he made the same answer as before, and fell pierced with balls. He mentioned this not as an atrocious, but as a warning. When men could thus brave death with the fortitude of martyrs and heroes, they could not be kept in slavery."

The great question of the abolition of slavery throughout the British colonial dominions, has been carried by a unanimous vote in the House of Commons. The debate which had been continued through several sittings, was closed on the third of June, when the following resolution was carried without a dissenting voice. "Resolved, That it is the opinion of this committee that immediate effectual measures be taken for the entire abolition of slavery throughout the colonies, under such provisions for regulating the condition of the negroes as may combine their welfare with the interests of the proprietors."

We presume that the House of Lords will agree with the Commons in the adoption of the general principle, and then nothing will remain but to establish the details of the measure; which being accomplished, Great Britain will speedily remove one of the greatest national evils from her dominions, that ever existed in any civilized country.

What heart-felt delight and gratification will Mr. Wilberforce experience, at this consummation of his labor in the great cause of justice and humanity. For twenty years he exerted himself in Parliament, and

broad among his countrymen, with the most unwearied assiduity, diligence and perseverance, to put an end to the slave trade. That object was finally accomplished. But it left behind it slavery; and for the duty's sake more the friends of justice, national character, and Christian principles have followed the example he set, and have exerted themselves with the most praise-worthy industry in abolishing slavery itself throughout their whole dominions. That object may now be considered as secured, by the decisive vote in the House of Commons.

ACCIDENT AND RESCUE.

New York, July 13.—Yesterday, while the steamboat Cinderella was on her passage to Elizabeth Point, being about two thirds across the bay, a lad about five years old, the son of one of the passengers (a gentleman from this city) happened to lean against the gate in the net work on the edge of the deck, which had been imprudently left open, was precipitated into the water, & before the vessel could be stopped, was left a considerable distance behind, where he was seen struggling.—Mr. W. J. Davis, a gentleman on board, immediately plunged into the waves and swam towards him. The captain also acted with the utmost promptitude in managing and lowering the small boat, the crew of which soon overtook Mr. Davis, who was much exhausted by contending against a strong tide, and took him on board. Mr. Davis took his station at the bow, and had the good fortune to arrive at the spot in time to seize the child at the moment that he was sinking. He was received on board the vessel in a state of insensibility, but by timely exertions was resuscitated, and is now doing well. Comment upon this act of Mr. Davis is unnecessary. That emergency is most fortunate which discovers to an individual such generous impulses in himself; and his own reflections on the occurrence must afford him a greater pleasure than the encomiums which it cannot fail to elicit wherever it becomes known.—*Courier.*

The scaffolding in front of a new house, building in Elbert street, Philadelphia, gave way on Friday white the workmen were employed upon it, and fell to the ground. Two persons (bricklayers) were killed. The scaffold had been very insecure and slightly put up.

MYSTERIOUS DISAPPEARANCE.—Samuel H. Cogswell, son of the subscriber, started upon a peddling excursion for Mr. Lewis Thomas, a merchant, residing near New Brunswick, N. J., with a horse and wagon, and a considerable quantity of goods, in the month of Nov. 1832, since which time no information has been received of him by any of his friends. A pedler, with a horse and wagon answering the description, was seen in the mountains, in the town of Beckman, about the first of Dec. 1833, since which time the horse supposed to belong to him has been seen running at large in the mountains, and the pedler can be traced no farther. This, with other suspicious circumstances, which, for special purposes, it is necessary for the present to withhold from the public, induced a belief that he has been robbed and murdered. If my son is living, and this should meet his eye, he will immediately give information to his distressed parents; also any information concerning him, communicated to the magistrates of the town of Beckman, or Geo. A. Shufeldt, Esq. district attorney of Dutchess county, at Red Hook, will be thankfully received—the subject being now under judicial investigation. Printers generally will confer a favor by giving the above an insertion.

TRUMAN COGSWELL,
Roxbury, Litchfield co. Conn.

JOEL CLOUGH TAKEN.—The individual under sentence of death for the murder of Mrs. Hamilton, made his escape from the jail in Mount Holly, N. J. sometime during Saturday night. He was retaken on Sunday evening about dark, coming out of a wood, about two miles from Mount Holly, where he had been concealed during the day.

INHUMANITY.—A letter from Princeton, N. J. says the body of a man had been recently discovered in the woods, in two parts. One part was under a heap of rails, and the other in a box. On one foot was a silk stocking with clocks.

ANECDOTE OF SPURZHEIM.—It is a curious fact, which we learn from a note to Spurzheim's "Physiognomy," published by Marsh, Capen, & Lyon, that the deceased philanthropist, when he visited Hartford, last fall, pointed out the two men who were leaders in the late conspiracy and murder, as very bad criminals. Dr. Brigham, who was in company with him, says:

"The negro, Cesar Reynolds, who from this testimony, it appears, actually committed the murder, he noticed when at some distance, and remarked, 'that negro interests me much,' and begged the liberty of examining him d' minute; and after he had done so, he said he had the best formation mentally, of any negro he ever saw, (and he is far superior to most blacks,) but stated that he was a wretched and dangerous man, capable of doing any wickedness, and one that would perpetrate iniquity."

The Wordian has repeatedly assured me that Dr. S. gave the characters of many of the criminals, especially the noted ones, as correctly as he himself could, who had long known them.—*Blston Merc. Jour.*

SINGULAR PHENOMENON.—A pond in the vicinity of Providence, whose water has heretofore been unusually pure and limpid, has, within a few days past, assumed a thick milky appearance. The change remains unaccounted for.

GREAT FIRE AT ITHACA.—An endorsement upon F. Morgan & Co.'s Stage-way bill, from Ithaca of the 13th, says, "a very large fire in Ithaca, this night." A passenger who came in the stage says, the fire was raging with great fury, that one quarter of the village appeared to be in flames, and that the fire was spreading in every direction.—*Catskill Messenger.*

The bonas of a man, about the age of 30 or 40 years were dug up a few days since, by some laborers employed in excavating the earth near Broad street, Providence, R. I. Various conjectures were hazarded by the spectators, when the venerable Capt. Smith decided that they belonged to a negro who had stabbed himself to death. It was said that he was sold to the negroes, and that he was a wretched and dangerous man, capable of doing any wickedness, and one that would perpetrate iniquity."

The day of sale at length arrived, and the unoffending negroes were offered for sale at public auction, "at the hill," near the place where the bones of which we have spoken were found. When the auctioneer had commenced the sale, one of the blacks stepped forward, and in the presence of the throng that had assembled, said, that if he were sold he would kill himself on the spot, and thus escape slavery to which he was not entitled. The auctioneer considered the avowals of the black mere rant and bravado, and in a few minutes sold him to a speculator in "bones and sinews." The moment the auctioneer had declared the sale, the indignant and despair-stricken negro thrust a dagger to his heart, and instantly died on the spot! A hole was soon dug, into which he was thrust without ceremony, and there he has probably reposed until removed by the excavation a few days since.—*Phil. Chron.*

ABOUT THE GREAT FIRE AT ITHACA.—The Belvidere Apollo. Clough and Nina are saints compared with such villains.—*Fa'l River Weekly Recorder.*

Mark the villain.—The most villainous conduct of a person named Jacob Inley, who resided near this village, became public about the 15th ult. He was charged by his daughter, a girl now about fifteen years of age, of having held illicit intercourse with

her during two years past, threatening her with instant death if she made any disclosures of his treacherous practices. Inley, on ascertaining his conduct was known, sold what property he could readily dispose of, and left a family of several young children penniless, and the charity of the public.

The mother of the girl was living during most of the time. It is supposed her death was hastened by the knowledge of her husband's criminality, and his abusive conduct towards her, while she was suffering from palsy, which rendered her speechless. We are informed by a physician who attended her near her decease, that she often attempted to speak, and would point to her husband, and cry "no! no!" while her features expressed the deepest horror. The crime was first ascertained while the monster was excited by spirituous liquor, he having first driven his wife out of the house, who son in protection from a neighbour.

Jacob Inley is a shoemaker, between 45 and 50 years of age, dark complexioned, about middle height, and slim; his hair changing to grey. When last heard of he was on his way to Michigan.

It is much to be regretted that he has escaped the punishment demanded by our laws for incest, which seems far too slight for the offence.

ANOTHER YANKEE TRICK.—The Quebec Gazette of June 25th, gives another illustration of Yankee enterprise and ingenuity.

A Mr. Baird, of the State of Maine, who has a patent for bee-hives, and who keeps a great number of bees, and of course trades in them, arrived in Quebec with hives which he sold to the amount of between 200 and 300 dollars, cash. He had brought some during the winter, in his boxes or hives in a torpid state, and found a good sale; but it seemed more difficult to remove them in the summer season, their busy and active period. Mr. Baird, however, travelled only during the night, and set his bees out during the day to feed and continue their work, which they did with their usual activity and regularity. He was about twelve nights on the journey by the Kennebec road, and brought the whole of his hives to Quebec in good order without loss.

The Danbury Herald mentions a sample of a new and superior kind of covering for tables and stands.—They are manufactured by Samuel Steele & Co. Woodbury, Ct. They are composed of cotton, with a composition of India rubber, &c. varnished and bronzed in an elegant manner. They cost but little more than common oil cloth, and are much superior both for beauty and durability. One very important quality which they possess over any oil covers, is their elasticity, as they can be doubled in every possible manner, without breaking or injuring the composition of which they are made.—*N. Y. Daily Ad.*

EGYPTIAN NEWSPAPER.—A journal is now published at Alexandria, under the title of "Misra Wekaia" (Egyptian News). The vignette of this paper, in opposition to the Ottoman Crescent, presents half a sun, shining forth from behind a pyramid, on the side of which stands a flourishing young palm tree. On the left of the vignette are these words: "Printed at the office of the Libyan of Events in the Royal Castle." This paper, which is in the Arabic and Turkish languages, gives no political news, but is confined to civil and military subjects, which have merely a local interest.—*P. H. Danbury.*

A SINGULAR FACT.—A Frankfort, Kentucky, paper says:—"In many parts of this country, chickens and other fowls have died in great numbers with all the symptoms of cholera. A gentleman of our acquaintance administered spirits of camphor to several chickens which were apparently near death, and they instantly revived and speedily recovered."

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CHRISTIAN SECRETARY.

POETRY.

Mr. HOW.—By inserting the following lines in the *Reformer*, he will much oblige at least one of your readers; the object of them is "The Harmony," a small brig belonging to the Moravians, which, for upwards of fifty years, regularly carried provisions and other commodities to their mission stations in Greenland, Labrador, &c. The missionaries are entirely dependent for their supplies upon its safe arrival. It is customary for the brethren to offer solemn prayer to God on its sailing, for its safety; and to welcome its return with praises and thanksgivings. S. Western Recorder.

From the Imperial Magazine.

THE MISSION-SHIP.

Little bark, thy wings expand,
Catch the gently blowing breeze;
Hasten to the destined land,
Skin across the azure seas,
Seek the distant chilling pole,
Cheer and bless the longing soul.

There, where Greenland's mountains raise
High their snow-capped heads;
Where gay nations boldly stray,
Sellom her glad blessings shed;
There, upon that sterile land,
Dwells a holy mission band.

Self-devoted to the Lord,
Home's sweet comforts they resign;
Trusting in his holy word,
On his promise they recline,
Not in vain; their vessel brings
Bounties from the King of Kings.

Precious bark, the brethren's prayer
On thy hallow'd path attends;
And Jehovah's watchful care,
Safe the mission brig defends.
Not a swelling billow's force,
Dares to stop its prosperous course.

Far amid the frozen deep
Lies its oft repeated way;
Yet not icy bonds can keep;
Prayer avails far more than they.
Like to faithful Noah's ark,
'Tis the Christian's sacred bark.

Long hast thou the billows rode,
Long the frozen plain defied;
God, who erst the waters trode,
Deigns himself to thy guide.
He who storms and calms the sea,
Still will keep and prosper thee.

Still go on, and to the pole,
Heavenly bounties safely bear;
Till the gospel-heralds tell
All the gospel messages there;
Till the sons of Greenland find
Jesus, Saviour of mankind;—

Till the fallen race of man,
For the lost no more shall call;
Till the heaven-projected plan
Shall embrace and rescue all;
When, O God! the world shall prove
All the blessings of thy love.

J. S. B.

RELIGION IN FRANCE.

In the autumn of last year, the Baptist Board of Foreign Missions despatched the Rev. John C. Rostan and Rev. Ishai Chase, Principal of the Theological Seminary at Newton, to France, on an exploring expedition, and to disseminate in that country the gospel of the grace of God. A short time since, Prof. Chase was in this city, on his return home, and to a number of friends collected upon a social occasion, gave some very interesting and affecting details of the state of religion in France in general, and in Paris, where brother Rostan is preaching. The fact that Protestants in America are endeavoring to revive pure and undefiled religion in that land of infidelity, renders any information direct from there, doubly interesting. In this view of the subject, it is thought an apology will be required for the length of the subjoined letter from the correspondent of the N. Y. Observer, from which paper it is copied.

BOLBEC, (Lower Seine) 22d April, 1833.
M. Adolphus Monod—*Evangelical Church of Lyons—Appeal to Christians in France and abroad, in behalf of this Church.*

I wrote you last year, a letter on the dismissal of Mr. Monod from the pastoral office. I stated that this pious and faithful pastor, so eminently distinguished by his talents, and who is considered as the most eloquent preacher of the Reformed Church of France, was violently separated from his flock, by an arbitrary decision of the government. Since then I have written nothing to you on this subject, because I waited to receive precise and certain information. M. Adolphus Monod has himself published a very interesting sketch of all that has passed for a year, in the small evangelical church of Lyons. His pamphlet reached me a few days ago, and much of the information which it contains will be interesting to your readers.

After Mr. Monod was deposed, he received several calls to settle as pastor or professor, both from Geneva and Lausanne. This worthy servant of Christ had consulted his own ease he would have accepted some one of those invitations, any of which would have afforded him a sure support for himself and family. But he did not hesitate to sacrifice these temporal advantages, because he believed that by remaining where he was he could be more useful in advancing the kingdom of God. He stayed at Lyons to found a separate church, and to proclaim there the word of truth. Infidels and Phariseans had supposed they could stifle his powerful voice, by procuring his dismissal from office; but no! this voice now resounds in the midst of all persons attended evangelical preaching.

The situation of Mr. Monod was delicate and difficult at first. For more than a year, a small dissenting flock had existed at Lyons, without any formal organization or discipline. Mr. Monod and the few individuals who adhered to him when he was driven from the National Protestant church, formed a distinct congregation. How could these two congregations be united? Should they take the name and forms of any one sect? Should they raise the Methodist, or Baptist, or some other standard? This would have opened the door to many controversies and disputes, divisions would have arisen among the members of the new church, and nothing could have been more sad, especially in the presence of so many infidels and persons indifferent to religion, who would have made it a matter of triumph!

Placed in this perplexing situation, Mr. Monod pursued a course worthy of all praise. "I will wait," he said to himself, in the presence of God, "I will wait, till the Lord, step by step, day by day, doing whatever he shall point out by circumstances and by necessity. I will leave myself thus to be led by the Lord, where he will, as he will, when he will, not taking any resolution, nor any engagement for the future. I will make no constitution beforehand; I will not occupy myself with the thought of doing any thing new or untried; I will go straight forward, acting, out of the national church, since I cannot remain in it, on the same principles I have always avowed."

This resolution taken by Mr. Monod to go on day by day, following the leadings of providence, without any fixed organization or discipline, will seem, perhaps, singular to many christians. But it must be remembered that this worthy pastor found himself in a position wholly peculiar, and that he had to unite together congregations which had different views of ecclesiastical organization. It must not be forgotten that the Reformed church of France has been in a state of real anarchy, since the revocation of the edict of Nantes, and that there are no definite rules to be relied upon. However, without dwelling here on the question of theory, the result has fully answered the hopes of Mr. Monod.—The Lord has indicated to him his duty in respect to the communion, baptism, and particular meetings, by presenting occasions and circumstances when his will appeared plainly revealed, and what is still more gratifying, the whole spirit of discussion and controversy on

secondary points, has been rooted out of the evangelical church of Lyons. Christians have not neglected the fundamental truths, the principles of faith, and foundations of christian hope, in order to discuss questions of form and discipline: they have not forgotten the Saviour, and the necessity of conversion, to dispute on points of minor importance, and which are foreign from true sanctification.

This affords, it seems to me, important instruction for many ministers of the gospel. How often does it happen that pastors, instigated by a sad spirit of controversy, bring before their flocks subjects of endless debate; they insist, to the exclusion of vital truths, upon matters of secondary importance; they attach vast consequences to certain forms and practices, on which they constantly dwell. The church members usually follow the example of their spiritual guides; they dispute on trifling points of discipline; divide and sometimes separate from each other for objects comparatively insignificant; until it is found at last that there are in these congregations only controversialists, quarrelsome and contended persons, but no christians! Piety has been smothered under theological learning, faith and love have disappeared amidst the noise of strife and controversy!

But to return to Mr. Monod. This pastor administered the communion for the first time in the chapel, on the 29th of April, of last year. He invited all who desired to approach the holy table, to converse with him previously. In these conversations he advanced the general principle, "that the communion ought to be administered to all who make an evangelical profession, and whose life does not plainly belie their profession." He required no clearer proofs of spiritual life; he did not arrogate the right of deciding that one person is a christian and another not, when both confess Christ with their mouth, and do not belie this confession by their conduct. "These conversations," adds M. Monod, "have more than one advantage; they furnish me with an opportunity of speaking to persons who ask to be admitted to the communion, more freely than I otherwise could: they teach me also better to appreciate the benefit of the communion and the spiritual influence which it can exert. I have found by experience that although it is not instituted to save, it can strengthen christian resolution, and give decision to a conversion."

Thus commenced on the 29th of April, fifty-five persons. The lion, when in captivity, is fed but once a day, and is generally allowed from eight to nine pounds of beef to a meal, exclusive of bones. When his food is given to him, he generally seizes it with avidity, instantly tears it to pieces with his claws, and voraciously devours it, contrary to the practice of those in a state of nature.

Africa appears to have been the primitive country of the lion, which seems to arrive at greater strength and magnitude in the vicinity of the settlements at the Cape. The African differs from the Asiatic lion principally in the former being generally of a larger size, more graceful in his form, and darker in the color, and the mane less extensive. But, in Africa, there are two varieties of this quadruped; one of these settlers have long distinguished by the appellation of the black lion, on account of its having a darker color, and the mane somewhat blackish, in contradistinction to the other, which is of a pale color all over. The black lion is considered the more ferocious of the two, and is said to be less scrupulous in attacking man than the other, if he is pressed by hunger. This animal is some times of the astonishing size of nearly eight feet from the nose to the insertion of the tail, the tail itself measuring four feet; but, happily for mankind, it seems to be more rare than the pale variety.

Another curious fact which M. Monod relates, is, that most of those who have recently become hopefully proselytes, were formerly Roman Catholics, and not protestants. At first two-thirds of his church were protestants, and one-third converted Catholics. Now it is the reverse: two-thirds of the communicants are converted Catholics, and one-third protestants. This fact is gratifying, when it is considered that the vast majority of the French are of the Roman Catholic religion.

M. Monod closes his interesting publication, by calling on christians in France and abroad, to aid the evangelical church in Lyons. Already different persons in Switzerland, England, and Paris, have sent him generous gifts; but it is easy to see, in the commencement of such an institution, it must require a considerable sum to hire a chapel and school, to support the pastor, to relieve the poor, &c. The subscriptions of christians in Lyons, amount to six or seven thousand francs; leaving a deficiency of three or four thousand francs to be supplied by the contributions of the children of God in other places.

This appeal of Mr. Monod deserves, in all respects, to be favorably received. The flock of which he is pastor, is a model, and the advance guard for the reformed church of France. M. Monod labors with zeal and success. Perhaps his work is the dawn of an extensive reformation in France. Christians of Paris and other places have been eager to subscribe, when they became acquainted with the situation of Christians at Lyons. We hope that our brethren of America will not remain indifferent. Subscriptions will be received in New York by Mr. S. V. S. Wilder, and I shall bless God if this letter shall arrest the attention of some pious souls in the United States, and procure for our brethren at Lyons, both the succor and the prayers which they ask of the disciples of Christ. Let us aid one another as becomes the members of the same family, and heirs of the same promise. Travellers of a day on this earth let us march towards eternity leaning upon each other, and contributing as much as in our power to the progress of the kingdom of God. I am, &c.

G. D. F.

gentlemen accepted the offer. The place, the day, the hour, were all arranged. Mr. Monod went to the place of appointment. The room was filled to overflowing; curiosity was excited to hear a minister of the gospel publicly maintain the Divine authority of the Bible against the objections of infidels. But these "brave spirits," so brave when there was nothing to do but to declaim and clamor, did not make their appearance; Mr. Monod waited for them half an hour, but in vain. He then made an apology to the assembly, explaining what had passed, and from that time Christians have heard nothing of these gentlemen.

Thus has the evangelical church of Lyons been formed and developed. "If I speak to men of the world," adds Mr. Monod, "I expect the reply—in it only this—a church of seventy or eighty persons—an audience of two hundred persons! But you, beloved brethren, you will not speak thus. You know the worth of a soul in the presence of God. You know what blessings a few Christians can draw down upon a city. If there had been ten righteous persons in Sodom, God would have spared the city for their sake. And must there not be a beginning to every thing? Where should we exercise patience, if not in the advancement of the kingdom of God, of which the Lord hath himself said that it grows like a grain of mustard seed, which is at first the smallest of seeds, but which at last becomes a great tree? The churches founded by the apostles themselves began in precisely this way. When Paul and Silas preached at Philippi, we do not read that a great many people crowded to hear the truth, but a woman, a stranger, was first touched by Paul's conversation; then was the jailer of a prison, and then others; and thus was formed the church of Philippi. The work of God is a work of patience, and at Lyons it must be so more than elsewhere."

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G. D. F.

THE LION—The ordinary length of the lion, from the muzzle to the tail, is about six feet, and his height at the shoulder upwards of three feet; so that he stands rather low on his legs. The tail is upwards of three feet in length, terminated by a thick tuft of blackish hairs. There is a very small dark colored prickle at the tip of the tail, concealed by the hairs; it is as hard as a piece of horn, and surrounded at its base with an annular fold of the skin. The general color of the fur is tawny, usually paler below the belly; the legs are thick, and very strong, the feet large and spreading; the claws are retractile, not contained in sheaths, but in the hollows between the toes, which are beautifully provided by nature for their reception, by the particular articulation of the last joint. The lion has a peculiar characteristic, by which he is at once distinguished from all other cats, namely, a long and flowing mane, which rises in the middle of the forehead, and extends backwards over the shoulders, descending in graceful undulations on each side of his neck and face. Except in a young state, the skin of the lion never exhibits the least appearance of spots or stripes.

The roar of the lion has been mentioned by all who have heard it in a wild state, as horrific, and more particularly, when it is heightened into a sort of scream, on his making the fatal bound on his prey. The sound is said by travellers sometimes to resemble the noise which is heard at the moment of an earthquake. Burchell says this sound is produced by the animal laying his head upon the ground, and uttering a half-savage growl, by which means, the noise is conveyed along the surface of the earth. When this sound is heard by other animals, they suddenly start to their feet, and fly off in all directions; and not unfrequently rush into the danger they seek to avoid. The strength of his roar is in consequence of the great comparative size of the larynx.

In a state of captivity, it has been noticed, that the lion has a regular and constant time of roaring. It has been remarked that the lions in the Royal Menagerie, in the Tower of London, during tempestuous weather, commence roaring about dawn, one of them taking the lead, and the others joining in succession; and that, if any of them fails to follow, it is a sure sign of approaching sickness.

The large whiskers in the lion and all the cat tribe, are organs of touch. They are so long in this animal, as well as in the domestic cat, that, from the tip of those on one side to the tip of those on the other, they are equal to the breadth of the bodies of the animals. Their roots are inserted into a bed of close glands under the skin, which are connected with the nerves of the lip. These bristles must be of infinite use to the lion when skulking through thick jungles in the dark, and will indicate to him any obstacle which presents itself, and is likely to impede his progress, and prevent him from rustling through thick leaves when in search of his prey, which might warn them of his approach. The soles of his feet, likewise, being covered with fur, enable him to tread with the utmost lightness.

The lion is a long lived animal; but his average age is not precisely known. The great lion, called Pompey, which died in 1760, was known to have been in the Tower above seventy years; and one brought from the river Gambia, died there at the age of sixty-three. When the moral and intellectual faculties of the lion are attentively analyzed, it will be found that he manifests the same guilty and vindictive passions with the rest of the tribe of which he is a member. The generosity and grandeur of his character, the belief of which has been handed down to us from remote ages, and which the fascinating pen of Buffon, and other writers, have depicted in such powerful and glowing language, may be looked upon as a series of beautiful and romantic fictions. His magnanimous forbearance, and noble generosity, have been greatly overcolored.

The courage of the lion is proverbial; but this cannot be attributed to any innate elevation of sentiment, and must rather be ascribed to the consciousness of his own physical powers, finding that there is no other animal of the forest who singly can overcome him. Attached by nature to the arid regions of Africa and Asia, he ranges uncontrolled, making the timid and defenseless antelope, the ferocious hyena, and the cunning baboon, an easy prey. His pliable agility,

and sinewy frame, together with the resistless and impetuous fury of his attacks, enable him to overcome even the massive bulk of the elephant, rhinoceros, and buffalo. Roving in the boundless desert, the extent of plains, or in the shade of the vast jungles of his native country, he holds despotic sway, and well deserves the title of "the king of beasts." But, look at him in the neighbourhood of large towns, and populous districts, and he will be seen that his fortitude and commanding superiority are greatly modified; for, in these situations, he yields to the power of man, skulking in the deepest recesses of mighty forests, seeking to overcome his unwary prey, by lying in ambush, and seizing them when they little expect his attacks. To the consciousness of a want of capacity to overcome the lords of creation, must, in a great measure, be attributed his docility under captivity; and to his native dignity of aspect he is indebted for the general impression in mind which have formed of his noble character, and amiable disposition.

The lion is destined by nature to subsist on animal food alone, and has been invested with physical energies, constructed on principles which give him, in an astonishing degree, the power of destroying animal life. His head is particularly large, his jaws have immense strength, and his shoulders and chest have a depth far exceeding all other animals of his size.

The lion, when in captivity, is fed but once a day, and is generally allowed from eight to nine pounds of beef to a meal, exclusive of bones. When his food is given to him, he generally seizes it with avidity, instantly tears it to pieces with his claws, and voraciously devours it, contrary to the practice of those in a state of nature.

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This appeal of Mr. Monod deserves, in all respects, to be favorably received. The flock of which he is pastor, is a model, and the advance guard for the reformed church of France. M. Monod labors with zeal and success. Perhaps his work is the dawn of an extensive reformation in France. Christians of Paris and other places have been eager to subscribe, when they became acquainted with the situation of Christians at Lyons. We hope that our brethren of America will not remain indifferent. Subscriptions will be received in New York by Mr. S. V. S. Wilder, and I shall bless God if this letter shall arrest the attention of some pious souls in the United States, and procure for our brethren at Lyons, both the succor and the prayers which they ask of the disciples of Christ. Let us aid one another as becomes the members of the same family, and heirs of the same promise. Travellers of a day on this earth let us march towards eternity leaning upon each other, and contributing as much as in our power to the progress of the kingdom of God. I am, &c.

G. D. F.

and sinewy frame, together with the resistless and impetuous fury of his attacks, enable him to overcome even the massive bulk of the elephant, rhinoceros, and buffalo. Roving in the boundless desert, the extent of plains, or in the shade of the vast jungles of his native country, he holds despotic sway, and well deserves the title of "the king of beasts." But, look at him in the neighbourhood of large towns, and populous districts, and he will be seen that his fortitude and commanding superiority are greatly modified; for, in these situations, he yields to the power of man, skulking in the deepest recesses of mighty forests, seeking to overcome his unwary prey, by lying in ambush, and seizing them when they little expect his attacks. To the consciousness of a want of capacity to overcome the lords of creation, must, in a great measure, be attributed his docility under captivity; and to his native dignity of aspect he is indebted for the general impression in mind which have formed of his noble character, and amiable disposition.

Whether active as a king, or indolent as a lover, he perceived that early hours were auxiliary both to business and pleasure; and therefore judiciously advised the rise with the lark. Let the studious, the sedentary, the contemplative heed the exhortation, and get up early. Forsaking the feverish dreams of the morning pillow, let him shake off the encumbering chains of sloth, and go down into the garden; "inspect the fruits of the valley," and "see whether the vine flourishes." By the rivers of waters let him walk, and expatiate through the leafy cloisters in the Temple of Nature—*Newark Daily Advertiser.*

FLAGG, GOULD & N. WHITMAN,
ANDOVER, MASS.

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